

MAR 28 1913

The Christian Socialist

The Golden Rule Against the Rule of Gold

Entered as Second Class Matter January 31, 1907, at the Post Office in Chicago, Illinois, Under Act of March 23, 1879.

The Name of the CHRISTIAN SOCIALIST is Registered in the Patent Office at Washington as a TRADE MARK of the Co-Operative Printing Company

Tenth Year. No. 7

CHICAGO, ILLINOIS, APRIL 1, 1913

3c Per Copy, 60c Per Year

THE WATER LILY'S MESSAGE

By Mrs Emma Ruth Anderson

At the margin of the river
Stood the poet wrapt in thought;
And lost to all surroundings
Save the lotus at his feet.
He bowed in reverent wonder
This perfect flower to greet,
So beautiful in outline,
So lovely and so sweet!
Set pure and white in a sea of peace,
This flower without one spot.
Then he spoke to the water-lily
As a ray of light it caught.

"Whence came ye, Star of the earth so fair?
Did an angel bring you and place you there,
Spotless and pure as a soul washed white?
Did you fall from your place some starry night
On these regions of darkness to shed your
light?

Like the souls of the righteous or the saints
of old,
Whose light still shines when their stories are
told?"

"Oh, no!" said the lily, "'Tis a great mistake
Ye mortals of earth so often make.
I did not fall from the skies to earth,
But deep in the river I had my birth;
For out of the filth and up from the slime
Of the bottom of the river I rose and climb."

"The perfect flower was planted there
And it must press upward to greet the air
And shine, in the glory of One who made
All His thoughts perfect and never to fade."

"Souls do not 'perish' nor 'fall from grace';
But out of sense tangles of time and space
They rise, in due season, to high 'place'."

AT THE TOP OF THE ROAD

"But, Lord," she said, "my shoulders still are strong.
I have been used to bear the load so long;
And see, the hill is passed, and smooth the road."
"Yet," said the stranger, "yield me now thy load."

Gently he took it from her, and she stood
Straight-limbed and lithe, in new-found maidenhood.
Amid long, sunlit fields. Around them sprang
A tender breeze, and birds and rivers sang.

"My Lord," she said, "the land is very fair."
Smiling, he answered, "Was it not so there?"
"There?" In her eyes a wondering question lay;
"Was I not always here, then, as today."

He turned to her, with strange, deep eyes aflame,
"Knowest thou not this Kingdom, nor my name?"
"Nay," she replied, "but this I understand,
That thou art Lord of Life in this dear land."

"Yea, child," he murmured, scarce above his breath,
"Lord of the land, but men have named me Death."
—Charles Buxton Going.

HOW TO GET RICH

The latest Indian gold mine has been discovered in Dahlbum district, where the prospector bought the ground from an aged woman for one shawl.—The Day Book.

Christ and the first apostles required the rich to give up all to the cause. The only way a rich man can use his money properly is by helping to overthrow the kingdom of mammon and establish the kingdom of God.

We defy anyone to show us a syllable that ever fell from the lips of Jesus or of any of his first apostles that gives the slightest hope to any rich man of entering the kingdom with his riches on him. He has to unload his wealth, like the camel, before he can rationally hope to pass through the needle's eye.

EYES OF WHOLE NATION ON CHICAGO INVESTIGATION OF WOMEN'S WAGES

Low Wages Drive Girls to the Brothel Hundreds Receive Less Than Half Enough to Live Upon Decently

In connection with the proposed minimum wage law the Illinois legislature, under the fearless direction of Lieutenant Governor O'Hara, is conducting an investigation that is attracting the attention of thoughtful people all over the nation and will doubtless result in radical laws concerning wages, not only in Illinois, but in other states, probably in a national minimum wage law of great consequence to the people of every state.

"Merchant Princes" Grilled

The committee of investigation which sits in Chicago has been giving especial attention to the relation between low wages for women and their entering the life of shame. Prominent merchants, some of them noted for their "liberal gifts to charity," have been forced to appear before the committee, and their testimony reveals the fact that hundreds of girls in Chicago department stores work for from \$3.00 to \$5.00 per week and that thousands of them work in these great stores for less than \$8.00 per week—which these merchant princes themselves admit is the least a girl can support herself on.

Besides the thousands of girls who work in the great department stores for less than half of a living wage, there are tens of thousands of other girls in Chicago working in stores, factories, sweat shops, binderies, etc., for as little.

Lost Girls Testify

Among the witnesses called before the committee were a number of girls taken in a raid on houses of ill fame. They testified that in almost every case girls are either captured by the white slavers or forced to yield to sin by low wages. One of these women broke the hearts of all hearers with her testimony that, being left a widow with two children to support, she struggled in vain to do so properly on the wages she could obtain, and at last, for their sakes, took "the easiest way." Now her children are well provided for and know not of their mother's shame. She declares that she is willing to be lost if thereby her children may be saved from the slum life.

Factory Girls Testify

Many employes of stores and factories have been called before the committee. The conditions their testimony reveals are horrible and terrifying. Wages too low to enable them to live, lives of terror and tears because of frequent scoldings, fines and threats of discharge made by the foremen whose "official duty" it is to make the girls "speed up," filthy toilet rooms, uncomfortable surroundings, and the necessity of paying even for drinking water—little wonder that a considerable proportion of them—as some of them testified—are thus at last made willing to accept a "friend" who pays a part of their expenses and makes life easier for the time at least.

Rosenwald's Tainted Money

Among the most unwilling witnesses was

Julius Rosenwald, whose "charities" have been noised abroad by many papers, who admitted the low wages of the girls employed under him at the factories of Sears, Roebuck & Co., and admitted that his firm netted about \$7,000,000.00 per year, yet was unwilling to pay higher wages and denied that low wages have anything to do with the fall of women. For this idiotic if not wholly dishonest statement he has been rigorously grilled by Lieutenant Governor O'Hara and by several of the daily papers.

Rosenwald's "Charity" Scorned by Preacher

Rev. Dr. Cyrus Townsend Brady, rector of St. George's Episcopal Church, Kansas City, is out with a vigorous and scathing letter urging the people of Kansas City to refuse the \$25,000 that Rosenwald "donated" to the Welfare work of that city. He says: "Rosenwald has not given the money himself; he has ground it out of the poor, and what makes it especially heinous, the poor are women."

Lieut. Gov. O'Hara says:

"That starvation wages have been coined into enormous profits for millionaires has been proven by this investigation. Deny it as they may, these men can not convince the public that they do not know that low wages are a prime factor in the ruin of young girls."

"The commission believes that low wages are the direct and paramount cause of girls entering immoral resorts."

One Good Job

Mr. O'Hara has been deeply moved and greatly outraged by the revelations of frightful conditions already brought out by the investigation. He declares:

"If this investigating committee does nothing more, it has torn off the mask of benevolent purpose and philanthropy from some of the millionaire donors to charitable institutions. It has shown that these men, these highly advertised philanthropists, have reduced to a science the practice of taking full labor value from the women and girls they employ and giving them in return, not only nothing near compensation, but not enough to live upon."

"They make their enormous profits principally out of labor. They get their dividends from low wages and let the families of the poor make up the deficit between the living wage and the starvation wage. That is their philosophy."

Yes, Rosenwald, Simpson, Lehman and other factory and department store heads admitted that they inquire diligently whether the girls have parents or brothers to help support them. They claim that from \$3.00 to \$5.00 is enough for a girl who lives at home. That is, these "most honorable gentlemen," these "merchant princes" are deliberate paupers and grafters, forcing not only the girls, but the girls' parents and friends to work for them by

helping support the girls whom they deliberately under pay.

And in the case of these rich men the crime is especially monstrous, because their enormous profits prove that they could pay a minimum of \$12.00 or more per week and still net millions every year.

COMMENT FROM "CHICAGO DAY BOOK"

"The Marshall Field & Co. idea: 'To work for love of the work.' From Marshall Field & Co.'s rule book for employees.

"And after the testimony in regard to Marshall Field wages before the Senate White-Slave Committee, you can see the beauty of this Marshall Field 'idea.'

* * *

"An anonymous letter addressed to The Day Book warns us that Sears, Roebuck & Co. have more friends in Chicago than we have, and that we'd better quit talking about Rosenwald the way we did Friday and Saturday.

"Also, this anonymous letter says, 'There are many who went to work for Sears, Roebuck & Co. at \$12.00 a week who now are making \$10,000 a year.'

"We might point out to the friend who is afraid to sign his name that there has been no criticism of Rosenwald because of his hiring anyone at \$12.00 a week to begin with.

"The criticism has been because of the girls Rosenwald hired at \$4.50 a week and charged 5 cents a week for drinking water.

"Besides we are not looking for friends among people who believe in paying girls a lower wage than they can live on.

* * *

"Everybody in Chicago was talking last week about low wages in the department stores and factories.

"It was a live topic, full of human interest because it had to do with life here on earth and not after death.

"But newspaper reports of Sunday sermons don't show that any Chicago preachers found the subject worth talking about from the pulpit.

"Why don't some of the preachers get down on earth and talk about the bread-and-butter life we all have to live?

* * *

"Julius Rosenwald says there is no connection between low wages and prostitution. But Julius pays low wages.

"He is also some financier. The company made over \$7,000,000 profit last year, and about 1,500 women and girls got less than \$8 per week.

"But then Julius coughs up hundreds of thousands to charity. And that gets his name in the papers.

"But we can understand now why so many employers of labor in Chicago prefer to hire girls who live at home.

"For then the employers don't have to pay them enough to live on. The employer gets their labor, and the family helps him support them.

"So the real contributors to charity and philanthropy are the people who work for Rosenwald. He merely grabs off the credit."

LET HER STARVE

Julius Rosenwald Says a Girl Who is Properly Reared Will Not Yield, No Matter How Low Her Wages; Perhaps Rosenwald Would Rather Have Her Starve Than Yield

We are quoting from the testimony of Julius Rosenwald, millionaire head of the mail order house of Sears, Roebuck & Co., given in answer to a question from the Senate Commission which is investigating white slavery:

"An honest girl, properly reared, will not yield, no matter what her wages are."

Rosenwald declared there was no connection between low wages and prostitution. Prostitution was entirely due to home environment.

No one need be surprised at this declaration. It was to be expected. No one is so foolish as to believe that the head of a company employing thousands of girls at low wages would get up before an investigating commission and admit that low wages caused the downfall of girls.

But supposing a girl is properly reared and is sufficiently honest. Supposing she does receive wages on which she cannot survive. Supposing she does not yield. What is she to do? Starve, of course.

Just waste away, a martyr to virtue and a monument to Rosenwald's philosophy.

In Rosenwald's establishment, and others, it

is the system to require girls who work at low wages to live at home.

Girls who live at home do not have to pay board. Their meager pay goes for clothes and car fare, and the cost of food is put to the father or mother or whoever is head of the family.

In this clever way Sears, Roebuck & Co. and other large employers of girls shift the responsibility.—Chicago Press.

The Practical Side of Pentecost

By Rev. Frank N. Riale. Ph. D., D. D.

[Editor of the Christian Socialist: Enclosed you will find an article of mine from last week's Christian Work and Evangelist on "The Practical Side of Pentecost." * * * If you care to reprint the article in the Christian Socialist, you are at liberty to do so. * * * This practical side of Pentecost does not of course exclude the spiritual awakening on which we have so long laid the major stress. But what is the use of having the root of the heavenly matter within us, if we do not bring forth the fruit, as shown so clearly in the New Testament Pentecost?—F. N. Riale.]

The rule of greed is "every fellow for himself, and devil take the hindmost." In the modern vernacular it is "do the other fellow before the other fellow does you"; or in the language of David Harum, "do unto the other fellow what the other fellow wants to do unto you, but do it fust." It is the universal law of the economic world that turns life into a brutal warfare. It makes the world an inferno, that God has proposed to be a perpetual paradise. By it you may gain money, but you will lose your manhood. You may get gold, but as sure as life itself you will have lost God. If "our souls, O God, are restless till they rest in Thee," what will it profit a man if he gain the whole world and lose the life of God in his own soul! The great universal law of "get there" that holds the whole present economic world in its grasp, as truly as the law of gravity holds the planets, is a law that must be forever abolished before the kingdoms of this world will ever become the kingdoms of his dear Son, who filleth all heaven and earth with his glory and reveals himself as light and life and love.

Opposed to the law of greed is the law of grace. By it we look not every man on his own interests, but also on the interests of others. "I am my brother's keeper." Nothing but the spirit of murder in the heart will ever let one exhibit anything but this. It is a spirit that wants us to have all things in common, and to divide to each severally according to their needs. From each man according to his ability, and to each man according to his need, is always the practical side of Pentecost.

Any professed baptism of the Holy Spirit is a falsehood and a farce that does not bring forth this as the inevitable and most practical result. In the marvelous picture of the "Greater Pentecost," as given in the second chapter of Acts, and of the "Little Pentecost," recorded in the fourth, telling of the outpouring of the Spirit on the Samaritan folks, this is given as the evidence to men that the people were "born again," born from above, born of the Spirit. There was born in them all a spirit that made them have all things in common. Each is to put into the common larder what he can. Each is to take out of what he needs.

It is the half truth of socialism and communism that has ever given such mighty power to these great oncoming movements which are sweeping the earth with such a fire and fury at the present moment. What more socialistic or communistic words could be possibly penned than those which tell the practical fruitage of the outpouring of the Spirit on the day of Pentecost, "And all that believed were together and had all things in common. And they sold their possessions and goods and parted them to all according as every man had need." This was the true fruit as the baptism was the true root of the great change that came over the world when by the spirit men were made one with God and one with each other in Christ Jesus.

The words which tell the practical change attending the lives of those who in Samaria felt the power of the Spirit in the "Little Pen-

tecst" are even more powerful along the same line, as they are more explicit: "And the multitude of them that believed were of one heart and soul; and not one of them said that aught of the things that he possessed was his own, but they had all things common. And great grace was upon them all, for neither were there among them any that lacked; for as many as were possessed of lands or houses sold them, and brought the price of the things and laid them at the apostle's feet, and distribution was made unto each according as anyone had need."

The result of this wonderful change of heart that showed itself in the complete change in the social and economic complexion of all about startled and staggered the world. It made people feel that men were truly born into a new world, and that old, selfish things had actually passed away, and all things had become altruistically new in the life that shone forth as the only "true light and life of the world" in Jesus.

It is not surprising that this mighty change of heart that brought about this mighty change of social and economic conduct made men feel that the day of the world's deliverance had most surely come. What a Utopia was this, which was actually brought down out of the heaven every face! The dream of the Atlantis, or the City of God, or Lycurgu's fair earth, or Plato's republic, were not to be compared unto it. In this new and true world men were daily before the very eyes of the people "breaking their daily bread at home with gladness and singleness of heart," and "praising God and having favor with all the people," and "God was adding unto the church daily such as were being saved," and "with great power gave the apostles witness to the resurrection of Jesus" as to the breaking of bread in the holy communion; they had all things in common in the holier community in daily life.

There can be no true Pentecostal blessing bringing about a regenerate heart unless there follows close in its wake the social regeneration that manifests itself in the economic right-about-face, such as was seen with such astounding evidence at the first Pentecost. There can be no abiding joy in our regeneration that does not bring this as the full fruitage of the baptism of the Spirit. There will be no great turning unto the Lord, and joy about the Father's business, unless a change of heart comes that brings about a complete change of social and economic conduct.

Jesus is the first fruit of the heavenly harvest of manhood that all men are to ripen into. Pentecost in its practical, social and economic manifestations is just as much the first fruit of what the whole of society is to be under the complete and abiding regenerative work of the Spirit. The church will only have its mighty power manifest when those who are under the spell of the power of God unto salvation use their goods in the way that spirit led in the first moments of the great outpouring at Pentecost. The wildest dreams of the communal life of the most radical socialists and communists are but the dimmest foregleams of what God is bound to bring about under the baptism of His church for the restoration of the universal familyhood of the race. Christendom is shorn of its power because it will not share its goods in the way the Spirit on the day of Pentecost declares it.

If we claim to be led of the Spirit, then we are to show forth the fruits of the Spirit in the economic changes that the Spirit has told so

clearly are to be the same yesterday, to-day and forever. The whole wide world is for the whole of the world. The goods of all are for the good of all. The community is a common unity. Each are for all and all are for each. We are to contribute according to our ability and take according to our need. We are to live each for the other, and all for the glory of God. We are all to live the all-truism, which is God's altruism. We are to help the weaker brother and be like an angel of mercy in place of a demon of destruction to the hindmost. We are to stoop down and lift up the fallen, in place of climbing up over them and trampling their life out in the cursed crush.

Society must right-about-face economically. Absolutely nothing else will ever change the hellish life in which we live into the heavenly life that Jesus came to make possible. The church must set the pace in this mighty change. It must clearly show that those high in authority are not among those who are rich in this world's goods by means as unscrupulous, if not as diabolical, as any who have made a money mark for themselves in the world of business by a slaughter of the innocents.

Riches has always been the curse of creation. It would be carrying coals to Newcastle to stop and tell it. It is in poverty that the world has brought forth its fairest songs and greatest saviors. The child of poverty has ever been the fairest child of God and brother of Jesus. If those who name his holy name are not willing to bring all they have and lay it at the feet of the Christ-child, to be used as he by his Spirit shall direct, then Christendom will be the greatest travesty of the truth of heaven, in place of the greatest channel of the heavenly grace. This change of charity must begin at the house of God. If not then the great Spirit of God will pass by us as he once did his chosen people. The mighty rumbling that is beneath the surface of society for an economic readjustment according to God's ways, as shown at Pentecost, is bound to burst forth as a mighty fire. It will burn the dross out of the social and economic world, and bring forth the true gold, and the true distribution of God's gold and goods, where the rich will not grow richer and the poor poorer, but each will contribute according to his ability, and each will take from the common fund that which is his truest need. The time is coming fast when heaven is making us see that there is not a square inch of ground on the globe which is not God's and belongs equally to all his children. There is not a mile of road that is not for the free tread of the multitude. There is not a stream but what is to transmute its power to grind the food and make the light for the whole of the people that dwell under the shadow of its power. There is not a forest or a mine or a railroad or a tramway or a causeway but belongs to all. All of this is as bound to come as to-morrow's sun. If the church resists the working of the Spirit of Pentecost within its bosom, then God will raise up other means by which this great heavenly socialism and this divine communism shall most surely be brought about. We are sent into the world to help the weaker and not to hurt them. We are no more to enlighten the minds of the ignorant than we are to lighten the economic burdens of the less fortunate. We are to show men how they can be of greater help to the whole, that they may be blessed of heaven in their own souls. This is the sole salvation of society. It is the goal toward which the spirit of the life of God in the souls of men is pressing all.

The storm center of Christendom to-day is moving fast to this practical side of Pentecost. Great revivals mean that there must come social and economic changes. We are not to bring this about by giving tit for tat and curse the man that holds the bag of gold any more than the man who has it not but ever longs to get it. We are to feel that every man is a man, and meant to be a man of God like Jesus. We are to believe that every man who has of this world's possessions has it only that he may bless his fellow-men, under the guidance of the baptism of the Spirit, as the world felt the practical blessing in the practical working out

of the Spirit as foregleamed for everywhere at the holy moment of Pentecost.

When every man and woman longs for this practical fruitage of Pentecost as much as we hunger and thirst for the ecstatic baptism of the Spirit, and pray for its outpouring at our every devotional service, the day will be hastened when this great change will be brought about. Where there is a good-will for this there will most certainly be found a God-way by which it shall be brought about. We are to get together not so much to see how we can promote a universal revival of the olden type which has been sought for and prayed for through all the centuries and we have found it not, but we are to get together to see how we can so be baptized of the Spirit of God that we will find our hearts ready in the day of His power to bring in the great social and economic change which came with such wisdom and power at the first great Pentecost.

For this we are to "get together" and "get busy" and "get ready"; for the day of the great deliverance is at hand. A new Pentecost is coming fast. It will not be confined to the old church lines, but will be as astonishing to this age as the first Pentecost was to those who beheld that wonderful glory of the Lord. All conditions of society will hear God speaking to them then in the tongue in which they were born. Out of the great melting pot of the nations will be brought about the universal social and economic brotherhood, so that none will say that anything he possesses is his own, but will have all in the common larder of the common Father, and each will give according to his ability, and each will take therefrom according to his absolute need.

Then we can sing from our heart of hearts, "Mine eyes have seen the coming of the kingdom of the Lord," and, "His truth is marching on." Are you ready for the coming? If so, let us pray, "Come thus, Lord, in Thy practical Pentecostal power quickly." This is the joy of the world's great jubilee. Then all the world's goods will be for all men's good, and righteousness will flow down like a river to bless the world, and this earth will be blessed with its practical as well as emotional, perpetual Pentecost.

As truly as God desires to glorify Himself in our bodies and our spirits which are His, so He wants to glorify Himself in the body politic as well as in the spirit of the nations which are His. This is the dream that nations so long have dreamed. This is the dream of nations that is bound to come most truly true.

It is this practical vision of Pentecost that is gripping all Christendom with the might of the Almighty at this very hour. It is that which brought forth the ringing words of Bishop Hendrix at Chicago in the Church Federation gathering, where his message was verily aflame with God. They are like "letters of gold in pictures of silver," which should be read and remembered everywhere: "We all believe the churches of Jesus Christ stand for a spiritual message that shall invoke a social passion, that shall lead men into larger service, in which the very nature of religion shall be exploited in terms of brotherhood." This is the practical side of Pentecost, that is its most powerful side this very hour for the redemption of the economic and community life of the world.

THE BUSINESS SPECIAL

Just now, while Big Business is getting a severe rubbing, is just the time to scatter our Business Special. It will open the eyes of our Christian business men and show them how they may have a business system that is at the same time Christian. It will show them also how we may be rich and Christian at the same time, practically impossible now. And, most important, it will show them how we may all be rich, comfortable, and happy. This is a business system worth while. Now is the time to spread this great number. \$8.00 per thousand; \$4.50 for 500.

A lady was looking for her husband, and inquired anxiously of the housemaid: "Do you happen to know anything of your master's whereabouts?" "I am not sure, n um," replied the careful domestic, "but I think they are in the wash."—Harper's Magazine.

The Short Story

NECESSITY'S LARK

By John E. Nordquist

"Capitalism will never emancipate you from wage-slavery!" thundered the soap-boxer. "And remember, 'God helps them that helps themselves!'"

After delivering these closing broadsides, the speaker bowed to his motley street-corner audience and melted into the dispersing crowd.

"Just a minute, mister," spoke a guarded voice.

"Certainly, what is it, comrade?"

"Where did you say the local meets?"

"At Equality hall. Come up and get acquainted next Sunday."

"Alright, I will. I'd like to join your organization, but I'm afraid it will cost me my job."

"Well, come up and see us anyway, comrade."

Ere he had reached his front door, Jack Namur had forsworn the present vile society. In the future he would strive for a better order.

"Hello, Jack!"

A tender hug and a smother of kisses was the husband's reply to the cheery salutation of the little woman who had opened the door.

Slowly she drew away and smiled at the hopeful face in glad surprise.

"Why, what's the matter, Jack? You look so happy tonight. Have you got that long expected salary raise at last?"

"No, dearie, better than that. I've discovered a sure cure for poverty. But say, where's little Jackie?"

"I sent him over to Mrs. Swanson's to borrow the Mother's Journal. I want to make over that brown suit of yours for Jackie, and the Journal's last issue contains some dandy patterns. Here's Jackie now."

Following a brief scraping of muddy shoes, the door opened and a jovial, red-checked five-year-old bounced into the room.

"Here it is, mamma. Mrs. Swanson says it's on the tenth page," then, spying the room's other occupant, "Oh, papa's home! Papa's home!" he jubilated, as he pursued the man he had discovered into a corner. The chase led into the darkened bed-room where the fugitive was speedily captured and escorted to the waiting supper table.

Jack Namur's home-comings were not always so jolly as this. Such scenes are a rarity in these times of soul-depressing poverty. Yet, despite the remorseless grind, the family deportment of the Namur's exceeded the average. This was owing to certain unwritten rules followed by both husband and wife. No matter how black had been the day's history, neither allowed its influence to predominate at their evening reunions. Both had discovered the fact that an after supper stomach is a very diplomatic peace advocate.

This evening, beyond the mention of the landlord's visit, the wife carefully avoided any trouble subjects. The entire evening's conversation hinged on Socialism. Together the two read and made favorable comment on the ten-cent pamphlet Jack had purchased from the street speaker. It merely explained socialism in brief form, but this grew a decided taste for the new doctrine.

The next day was Sunday. The Namur's, as usual, attended the morning church services; more through an ancient sense of duty than from any love of the Rev. Egot's dry rote sermons.

Today's sermon was unusually hopeless. Hope, as the Rev. Egot defined it, was a thing apart from the affairs of a sinful world. It had to do with heavenly things alone. That the poor should not pine for the wealth and comforts of earth, but merely exist in patience and hope for better things in the next was a theory he continually paraded before his apathetic audiences.

That afternoon, as he occupied one of the chairs at the socialist meeting, Jack compared the striking difference in this audience and the

fiasco of the morning. A somnolent indifference had ruled the church gathering. Here the untrammelled spirit of freedom reigned supreme. Servile obeisance for things as they are found no place here. The faces of these apostles of equality shone as they rose to give their ideas and impressions concerning the various subjects that came up for discussion. The sincerity of these little speeches were unquestioned, though the grammar was often crude. One knew by instinct that he listened to no rote recital, but to an original utterance direct from the speaker's heart.

As Jack watched these earnest planners of the fraternal commonwealth, his heart burned to be one of them. Yet he knew full well what the price would be. He would surely lose his job if the fact became known, then what would become of his loved ones? His smooth face reddened when he thought of the injustice of the present false system. He realized that to provide existence for self and family one must follow his employer's dictates.

Presently a bright resolve illumined his face as he hurriedly left the hall. When he returned some twenty minutes later the program had arrived at "Are there any applications for membership?"

Two recruits were gained: M. Markowsky, a heavy-set Russian, and J. A. Naught, a tall, bewhiskered, well-dressed man. The applicants were duly elected and shortly thereafter the meeting adjourned.

Jack Namur had declared inexorable war on the man-slaving powers that be. His report of the meeting to Mrs. Namur was extremely favorable; almost hysterically so. When told that many ladies had been present, she vowed that she too would attend in the near future.

The socialist campaign in Des Mond grew hotter as the election drew near. The Sunday morning distributions of literature resulted in a healthy membership growth. Soap-boxers bombarded crowds every evening, and two forceful speakers handled factory meetings.

The new recruit, J. A. Naught, was a find. Wherever there was work to be done he was in the midst of it. At distributing literature he was a whirlwind, yet, unlike a whirlwind, he left every piece in the mail boxes, neatly folded. Then he discovered the possession of a heretofore unknown talent. One of the old war-horses inquired, "How do you like the party?" He replied with a full-fledged speech that drove the assemblage wild with applause. Nightly thereafter he mounted a soap-box and harangued the street crowds, and rapidly he grew to be the most convincing socialist orator in Des Mond.

J. A. Naught's carefully groomed black beard was a distinguished contributor to his success. The professorial look it gave him was the cause of many's loitering to hear the six footer. Often the loiterer had signed an application blank ere he left the crowd.

Beyond the fact that he roomed at the Columbine hotel, nothing was publicly known of him. Comrade H. E. Faig, owner of the Columbine, evidently knew all about his roomer, but he always refused such information. None could ever recollect having seen Naught other than evenings and Sundays.

Jack Namur was employed as a book-keeper by the great commercial firm of Dewitt & Dare. Mr. Dare, the junior partner, was a member of the city council, a post that he most unworthily abused. Shamelessly he "rail-roaded" through the council the big steals hatched by his business brethren. Naturally Mr. Dare had no love for socialism, as its adherents were continually showing him up. Thus it was not without reason that Jack Namur feared for his job.

Though Jack could not aid the cause openly, he did so in secret. Both Mrs. Namur and little Jackie helped him fold literature for Comrade Naught.

Jack Namur had heretofore been a "homey" husband. Rarely had he gone out after supper. Now every evening he departed with the cryptic information that he was going to help Comrade Naught with his soap-box stunt. Every Sunday morning he helped Comrade Naught from dawn till nine o'clock. Likewise from 3.00 p. m. til 6:00 p. m. on Sunday's.

Mrs. Namur almost grew jealous of this

Comrade Naught who thus monopolized her husband's time. About the only time she could claim ownership was during the brief Sunday morning church services. She longed to see this popular idol of whom she had heard so much.

"I'm going with you to the meeting this afternoon, Jack," she told him one pleasant Sunday morning as they were bound for church.

"Alright, dearie, I know you'll enjoy it."

"I'm just dying to hear one of Comrade Naught's speeches. I only hope he'll be there."

"Is that him, Jack?" was Mrs. Namur's whispered query whenever a bearded man entered the hall that afternoon.

Each time Jack replied in the negative. Comrade Naught did not attend this particular meeting. The fact that it was the first he had missed since his enrollment made it all the more noticeable. That the reasons for his absence were good ones, all felt assured.

Mrs. Namur enthusiastically praised the meeting. She noticed that the lady members had just as much to say as the men—and they really said it, too, without fear or favor. What was more to the point: Their messages received just as much attention and were just as frequently acted upon as were the men's. Upon arrival home Mrs. Namur confided to Mrs. Swanson that socialism was the only equal suffrage plan worth considering.

As the campaign progressed a decided unrest animated the old parties. It was passed around among the machine ringsters that if some radical remedy to dampen the socialist propaganda was not speedily discovered, they might expect a socialist or two in the next council.

There was real cause for these fears, for the audiences of the capitalist spell-binders were almost devoid of working-men.

The street meetings must end, the ringsters decided. The fiery speakers must be discredited and arrested on trumped-up charges.

The jailing program started at once. Soap-box after soap-box was cleared of its unafraid orator. Charges ran from obstructing traffic to treasonable utterances. Yet despite these arrests the cause of socialism thrived mightily. Many of the orators refused to stay jailed, and the supply of speakers seemed inexhaustible.

Instead of hampering, the police really aided the spread of socialism. Five speakers were torn from the same rostrum in the course of an evening. The first had an audience of a score, the fifth, ere he was escorted to the lock-up, was thundering forth his denunciation to a mass meeting of five hundred. Persecution was proving a mighty advertiser.

Strangely enough, J. A. Naught was never among the imprisoned. Moreover, he had not been seen since the campaign of persecution began. Seemingly, he had left his comrades in the lurch at a time when his thundering voice was so badly needed.

A week before election, flaming posters appeared in all store windows and on telephone poles announcing a political meeting for the Coliseum, two nights before the election. A new orator, Mr. J. A. Namur, would lecture on the subject "Necessity's Mask." Everyone, irrespective of party affiliations, was invited. Admission, ten cents.

"Well, Jack, I see you're taking up a new line." Mr. Dare laid one of the posters on Jack's desk as he spoke.

"Yes, Mr. Dare, I'm branching out."

"Going to speak a good word toward my re-election I hope?"

"Just wait and see, Mr. Dare," smiled Jack enigmatically. "I mustn't let it leak out who I'm backing, you see, or the other fellow's friends will stay away and make the thing a failure. I want my initial audience to be a record breaker you see."

"Alright, Jack," and the satisfied Mr. Dare smiled knowingly as he picked up the poster and departed.

Several other candidates visited Jack Namur on the same errand. All were as diplomatically dismissed. As a result each aspirant urged his followers to attend the lecture, as each expected a boost.

Such unheard of advertising had filled

everyone of the Coliseum's six thousand seats when the chairman mounted the platform.

One look at the bewhiskered chairman caused consternation in many a politician's heart that evening. And well it might, for he happened to be the missing socialist orator J. A. Naught.

After the cheering multitude had welcomed the celebrated street speaker, he began:

"Comrades; friends; and fellow citizens. No doubt many of you are disconcerted at seeing me here. You perhaps wonder if you have not been brought here through political jugglery. If so, your surmise is correct.

"If anyone feels that he has been defrauded, his price of admission awaits him at the ticket office. But I advise you to stay and hear Comrade Namur's lecture, 'Necessity's Mask.' It will forcibly illustrate the fact that one cannot be true to himself under the present disorder of society.

"As regards the speaker of the evening, I have known him since his birth. Always have we been inseparable. Together we have shared joys and sorrows.

"In fact, friends, there is only one point of difference between Comrade Namur and myself. I will now remove that difference and present to you Mr. J. A. Namur as the speaker of the evening!"

As he thundered the last words, the black beard was deftly removed and cast at his feet. A moment of silence followed this ruthless act, then a jargon of curses and cheers shook the building.

When the tumult subsided, the speaker pointed impressively at the discarded beard.

"Comrades, there lies my necessity's mask. That bunch of disguising hair is all that has stood between me and my job for the last six months."

After this dramatic opening, the speaker detailed his secret fight for equality. Vividly he pictured the disgraceful shams that both rich and poor endure under capitalism.

Frequent and tumultuous applause proved that his words were effective.

In closing, he related how he had foiled the "honorable" Mr. Dare:

"Down in the audience I see the man who has employed me for the past ten years, at an average weekly wage of \$13. His jaws are determinedly set and he looks very grim tonight. In his ferocity he gloats over the power to discharge me without a reference. He does not know that my resignation is even now in the mail and that I have no need of his reference.

"Really, I pity my poor boss, for, if I mistake not the temper of this audience, he, too, has lost his job tonight. Kindly remember next Monday, friends, that C. O. Dare is not the only business man's tool in the present graft council that asks re-election. Also remember that the socialist candidates are workers like the majority of you, and that they stand for the elimination of graft.

"In closing I would say: That despite the numerous candidates there is but one issue. You must either vote for, or against the boss. Plainly then, if you vote against the boss you vote in your own interest."

As a result of the Coliseum lecture, Des Mond's election returns were heavily laden with socialist victory. Three out of eight council members were elected. Several minor offices were also won for socialism. None of the old graft regime were returned.

Jack Namur is now employed by a firm of live-stock auctioneers at double the salary paid by ex-councilman Dare. One of the firm's members, who is a socialist, had discovered that the young soap-boxer would make a capital auctioneer. And that is how Comrade Namur, alias Naught, was able to discard Necessity's Mask.

The charity of the rich is an insult to the poor, whom they have robbed in order to get rich.

WHY USE TOBACCO?

Hundreds say they have been cured of tobacco habit. Prescription and directions sent for stamp.

Mrs. S. D. Dean, 525 Edwards St. Waterloo, Ia.

THE CHRISTIAN SOCIALIST

Semi-Monthly, Published by
THE CO-OPERATIVE PRINTING CO.
Address: 5443 Drexel Ave., Chicago
Telephone, Midway 2349

Subscription Price.....60c per year
Two yearly subs., \$1.00. Five yearlies, \$2.00
Five Months' Subscription, 25c.
Special Monthly Edition.....40c per year
Four S. M. E. subs. ordered at once, \$1.00

NO BILLS FOLLOW THE CHRISTIAN SOCIALIST.
If you get it REGULARLY, someone has paid for it.
When your subscription expires we will notify you
and STOP THE PAPER if you do not renew. If you
receive a sample copy it is an invitation to subscribe
at once.

Please do not send stamps for subscriptions or bundle orders above 50 cents. Do not send personal checks for less than \$10.00, as we have to pay exchange on all checks, unless you add 10c for exchange. We cannot be responsible for any money sent in letters. Use bank drafts, postoffice money orders or express orders.

EDITOR

Rev. Edward Ellis Carr

CONTRIBUTING EDITORS

Rev. W. D. P. Bliss	New York City
Rev. Wm. A. Prosser	Pittsburg
Rev. Elliot White	Mahwah, N. J.
Rev. J. Stitt Wilson	Berkley, Cal.
Rev. Carl D. Thompson	Milwaukee
Mr. Harvey P. Moyer	Chicago
Mr. George H. Strobell	Newark
Mr. Oscar P. Donaldson	Webster City, Iowa
Rev. Wm. A. Ward	St. Louis
Rev. Geo. Willis Cooke	Boston
Mrs. Kathryn Spiers	Richmond, Va.
Mrs. Ella Carr	Chicago

LINING UP

The Chicago "Daily Press" and the "Day Book" have lined up unequivocally and fearlessly against the "big business" exploitations of ill-paid women. The Tribune and other great dailies are reporting the investigations fully, and so the people are getting the news. Of course the Socialist papers are speaking out bravely, as they especially represent the wage-earning class. But the Inter Ocean, as usual, takes the wrong side and attempts to throw discredit upon the investigation, while the Manufacturing News, organ of the employers, attacks the committee fiercely.

Such revelations cause the "Interests" to line up solidly against those who make the facts known. But the people are being shown that their interests are not identical with those of "big business."

FEDERAL LEGISLATION NECESSARY

One of the points on which the big merchants agree and on which they are correct is that a national minimum wage law is necessary to correct the evils growing out of low wages. If Illinois alone should pass and enforce the minimum wage law, merchants here would be injured (relatively) by competition from States without such a wage law. If the National Congress will pass a sufficient minimum wage law the business of all States can be adjusted thereto with comparatively little friction.

But a minimum wage law would be but a beginning. It would, of course, temporarily relieve tens of thousands of working girls and men; but the cost of living would likely be increased largely thereby, for the very benevolent merchant princes will never consent to lose the wage increase out of their profits—they need large amounts for "sweet charity," you must remember. Also, the smaller merchants and manufacturers will find it so much harder than the larger ones to pay the enforced increase that doubtless many of them will be compelled to quit business.

Nevertheless, all these results will be beneficial in an educational way.

And no one who senses the modern labor unrest imagines that any minimum wage law or other reform is going to quiet the working people for long. World-wide working class awakening foretells the rapidly approaching day when all workers shall receive the full product of their labor and the wage system will be sent to the junk heap, beside chattel slavery, to be remembered with equal horror as a work of barbarism, inhumanity and ignorance.

The people must suffer poverty and blight until they decide to own collectively the means of producing and distributing wealth. Then

they will all have plenty, and no man will be denied a home through poverty and no woman will lead a shameful life because of economic pressure.

THE FELLOWSHIP OUTLOOK

The General Conference of the Christian Socialist Fellowship just closed in Chicago marks an epoch in this great movement.

Up to date this organization has not done full justice to its opportunities, nor to the cause it represents.

As in the early Church movement, as well as in the political Socialist movement, this organization has also had its ups and downs through the differences of opinion of well-meaning comrades.

But this conference was not only the most representative, but the most harmonious ever held; and we believe this augurs much for united effort and efficient activity in the future.

It means much for the greatest cause in the world, when so many of the best representatives of this movement get together for counsel and concerted action.

It would be difficult to get together at one time and place a more representative gathering of Christian Socialist workers than the following present: Dr. W. D. P. Bliss, New York, editor of the great "Encyclopedia of Social Reform," and of the "Studies in the Kingdom;" Rev. Charles G. Girelius, New Jersey, formerly of the Russel Sage Foundation; Rev. James L. Smiley, Annapolis, Maryland, active in the Church Social Service movement; Rev. Wm. A. Ward, St. Louis, well known in the Fellowship and Socialist Party work; Rev. Geo. W. Slater, Iowa, perhaps the most prominent Colored Socialist; Rev. E. E. Carr, Chicago, editor of the Christian Socialist; Harvey P. Moyer, author of "Songs of Socialism," and others.

Besides, present in spirit and sympathy through letters, were such prominent Christian Socialist workers as Edwin Markham, New York, the great Socialist Poet; Geo. Willis Cooke, the Socialist philosopher of Boston; J. W. Wells, the successful California Christian Socialist organizer; A. O. Alexander, the pastoral Socialist evangelist of Western Canada; Rev. Wm. McMullen of Missouri, and others.

That such a representative body acted unanimously on every vital action of the conference promises much for the united, harmonious action of the Fellowship in the future.

The greatest work of this conference is this spirit of union and determination to carry out as never before the fundamental purpose of the Christian Socialist Fellowship—to bring the great truths of Socialism to the Christian people.

We do not believe a stronger working combination of officials could be found than those elected by this conference—Rev. W. D. P. Bliss, General Secretary; Edwin Markham, General Treasurer; and Rev. E. E. Carr, General Field Secretary.

These men, well known, nationally and internationally, in the Church and in the Socialist movement, give this organization strength and vitality, and will inspire confidence in our movement.

They will command the attention and respect of all Christian people who are being aroused, as never before, to the evils, the injustice, the immoral and unchristian social conditions and tendencies of the present social system, and who are anxiously seeking the true solution of it all.

The Christian Socialist Fellowship has a wonderful opportunity before it, and a wonderful obligation resting upon it.

It is the pressing duty of this organization to get in touch with this great host of awakening Christian consciences everywhere and direct them through wise, Christian leadership to the only sure and permanent solution of our social ills—Socialism, the real, practical kingdom of God on earth.

The great duty of the Christian Church today is to plan and work for Social righteousness, a genuine social evangelism. The growing Social Service movements, the Men and Religion Forward movements, etc., show that the Church is waking up to the need of this work and is ready for a change. It is the duty

of the Christian Socialist Fellowship to show these ready workers how they can accomplish all they desire, and which they cannot get otherwise, through simple, positive Christian Socialism.

Christian Socialist revivals are the need of the hour. Such meetings—one week, two week's stand, are breaking out everywhere, and are converting church and state. Wells and Wilson in California, Martin in Washington, Curry in Texas, Alexander in Canada, Ward in Missouri, Prosser in Pittsburg, Smiley in Maryland, and others east and west working along this line, and many others soon to be started, as means shall come, all under the co-operation and wise direction of the able officers of the C. S. F., promise wonderful things for the Church and for the Socialist cause.

And when the Fellowship members and all other active Socialists follow up this great work with the generous distribution of Christian Socialist literature to make effective and permanent the good seed sown, then we shall soon see the Church concentrating its wonderful power on the only effective and final solution for social injustice—Christian Socialism.

Christians of the world, unite! You have nothing to lose but the world's wrongs; you have a heaven (on earth) to gain.—H. P. M.

REVIVE THE CENTERS

The election of Rev. W. D. P. Bliss as General Secretary and Prof. Edwin Markham as General Treasurer of the Christian Socialist Fellowship will inspire with new courage and zeal the hearts of many members who have grown discouraged during the past two years. Every one who has ever been a member where there is no center should write a word of cheer to Comrade Bliss at once, enclosing dues for at least six months, at 15 cents per month. They who live in a city where there is a center should renew their allegiance to their home center without delay.

The secretaries of centers should write to Dr. Bliss now and should proceed immediately to enlarge the membership and work of their centers. Make this year memorable by earnest, constant work, through your center. Have regular meetings, not too often, and make persistent and strenuous efforts to place Socialist speakers and Socialist literature in all the churches of your vicinity.

The address of the General Secretary is—Rev. W. D. P. Bliss, 80 Bible House, New York, N. Y.

Reader, if you are not already a member of the Christian Socialist Fellowship, you should join now. Those who are "both Christians and Socialists" are eligible. Fall into line.

CARR RESTORED TO PARTY

The Socialist party of Cook county, Ill., (Chicago), has restored E. E. Carr to party membership. The vote in the delegate committee was 61 to 37. It appears that the negative votes were not anti-Carr, but anti-religious.

Several branches had already petitioned for a county referendum to restore Comrade Carr, and some of the national committeemen were desiring to start a national referendum; but neither of these actions will now be necessary.

The low wage probe has revealed one thing: "These big firms depend on the employees' homes to carry a part of the pay roll."

"We need a maximum salary law for merchant princes."—Chicago Daily Press.

No wonder the British workmen said: "Damn your 'charity.' Give us justice."

Now is the best time to distribute Socialist literature. The startling investigations and growing unrest prepare people to hear our arguments more attentively. Get your neighbors and workmates to subscribe for the Christian Socialist this week.

The International Socialist Review, one year, ...\$1.00
The Christian Socialist, one year, ...60

Total\$1.60
Both for 1.10

Socialist Sermonettes

By REV. PAUL BURGESS

Matt. 12:30: "He that is not with me is against me; and he that gathereth not with me scattereth."

These are sharp words. Too sharp, many may think. Certainly they are calculated to make us stop and think; we who are indifferent, we who profess a policy of "laissez faire," we who sit back comfortably in our easy chairs and piously murmur, "God's in his heaven, all's right with the world." These words suggest anything but comfort. In them rings the cry of battle, of struggle, of endeavor to realize the will of God in the earth of men. The Kingdom of God is in sharp conflict with the Kingdom of Satan. The Kingdom of Satan uses many weapons to overcome the Kingdom of God. But Jesus found that of indifference one of the most insidious. The victim who was struck with this weapon was hopelessly lost (vs. 31). Hence the challenge, "He that is not with me is against me." And surely it comes to us today with all its original force. The Kingdom of God is still in its age-long struggle with the Kingdom of Satan. Satan and his hosts hold a very strategic position. Industry and commerce are for the most part in their hands. The hosts of God are struggling to win these domains. But Satan is wise, as ever. He is using his old weapon, improved and adapted to present conditions, that most effective of all his weapons, indifference. By this insidious weapon he is able to draw whole battalions of God's people into the rank of the enemy. But some of you who have been struck by this shaft are saying, "We have not gone over to the enemy, we are just standing aside and looking on." To you comes the word of the "Captain of our Salvation," "He who is not with me is against me." THIS MEANS YOU. The struggle is on between social justice and social iniquity, between the square deal and special privilege, between Socialism and Capitalism, between God and Satan. Everyone must take a side. To refuse to stand, in our conversation, in our work, in our voting, for Social Justice, for the Square Deal, for Socialism, for God means that we are content with things as they are,

under the rule of Social Iniquity, of Special Privilege, of Capitalism, of Satan. The lines are drawn. "Choose ye this day whom ye will serve." As for me and my house, we will talk Socialism, work Socialism, and vote Socialism. (And what's more, we'll try to increase the circulation of the *Christian Socialist*).

LIGHT AHEAD

By Harvey P. Moyer

Never before has there been such a great opportunity for Christian Socialist work, and, hence, never a greater need for the *Christian Socialist*!

The White Slave Investigating Committee in Illinois is laying bare to the eyes of the Christian world the enormity of our immoral social system as never before.

It is no longer possible to deny the claims of the Socialists that this system is not only pauperizing the millions of our laboring people but is even damning the souls of our little girls and helpless women in order that grasping individuals and soulless corporations may make millions in dividends.

The poultice-plaster relief by way of social service work through the churches, social settlement work, charity work, etc., however commendable and necessary now, is pitifully helpless and does not reach the cause itself.

Even a minimum wage would only help. It could not fully cure. Moreover, it would cause other complications and throw many a small business man into the clutches of the larger capitalists.

But something must be done to save mankind, and the Christian people of this country are ready to hear how Socialism and Socialism only will effectually solve all these social problems.

Comrades, friends, here is an opportunity we dare not neglect if we really wish to hasten the coming of the Kingdom!

What the Christian people need is light on this great subject.

We believe the *Christian Socialist* is just the paper to give them this light.

Your most important propaganda work now is to put a copy of the *Christian Socialist* into the hands of every man who is being stirred by the present great social awakening; and then keep it going to him at least six months to finish his social conversion and turn him into a permanent working Christian Socialist.

We have abundant testimony to the converting power of this paper.

Just this week we received a letter from a prominent eastern man, who had been converted from a purely social service worker to a full-fledged Christian Socialist through a stray number of the *Christian Socialist*. As a result, we are promised his order for one thousand copies of that number to convince others of the "privileged class," who, like him, misunderstood Socialism.

Now, comrades, we are not begging. But we do want to impress upon your souls your duty to help hasten the coming of God's Kingdom; and we insist that the best way to do this is to put this paper into the hands of all earnest minded people.

God help us to hasten the end of this hellish social system and establish the one in which our children may live pure and righteous lives.

If we are to reach the half million subscription mark in five years, as set by one of our helpful comrades, we must reach the fifty thousand mark this year.

To reach this goal this year, we must begin in earnest right now and take no summer vacation.

We can do this, but we must begin today.

Here are two good suggestions:

1. Let each one, who possibly can, pledge to secure or send, for the balance of this year, four five-months subscriptions each month (\$1.00).

For every dollar you send us on this proposition, we will send you, as long as our edition lasts, a copy of Randall's "The Golden Rule Republic—No Utopia," a splendid propaganda work.

2. If you cannot send us four subscriptions, send us at least one five-month's subscription per month (25c). Surely all of us can sacrifice at least this small amount per month to help save our boys and girls.

Is it too much to expect one thousand pledges per month on these propositions out of over 20,000 readers when the cause is so urgent and the possibilities so great?

If one thousand of you will accept the first pledge, and as many the second, we will promise you the half million subs in less than five years, and the Co-operative Commonwealth soon thereafter.

Is it not high time to do great things for His Kingdom?

How much are you willing to sacrifice for it?

Lest you forget, write us today. The King's business needs haste.

News and Views

By WM. H. WATTS

The women of Michigan are going to ask the Legislature to resubmit the Woman's Suffrage amendment at the coming spring election. The plan has the endorsement of Gov. Ferris. The women have good reason to believe that the defeat of the amendment in the election of last fall was fraudulent, and hope that the indignation aroused over the matter will make the vote in favor so decided this time that it will be impossible to count it out.

The woman suffrage cause scored its first great victory in New York when the amendment passed both houses of the Legislature with an infinitesimal opposition in each. On Jan. 23 the bill passed the Senate, 40 to 2, and on Monday it came up in its final form in the Assembly. Only five Assemblymen had the temerity to vote against it, and there were 125 in favor.

A housing scheme for Bradford (England) working men is being considered by the city council. It is proposed to purchase land for erecting 200 workmen's dwellings, to be let at not exceeding \$1.10 weekly, and to be with in the two-cent tram-car ride of the center of the city. A few years ago the corporation cleared an insanitary slum district called the Longlands area, destroying houses containing 1,053 people and in substitution erected houses for 528 persons. Other clearances of slum districts have also been made in the

city, and this has intensified the necessity for more accommodation for the working population. The West Riding County Council has acquired 4,256 acres for \$611,524. About \$68,000 is to be spent in adapting the land to small holding purposes. Already 2,591 acres have been so leased, and a considerable area for further leasing will be available as small holdings in April of next year.

Two bills for the protection of working women have been introduced in the New York Legislature. One provides that where women are engaged in work which can be properly performed in a sitting posture, suitable seats with backs, shall be supplied.

Another bill provides that no woman shall be employed in any factory after 10 o'clock in the evening or before 6 o'clock in the morning of any day. None of the investigations conducted by the Factory Commission has shown conditions more dangerous to the health and to the public welfare than the employment of women at night in factories.

"I am firmly convinced," said Senator Wagner, in discussing the bills, "that night work of women in the factories of this State should be prohibited at once. It is inimical to the health, it is dangerous to the morals; it is in violation of the fundamental laws of nature, and it impairs the vitality of the workers as wives and mothers. The effect that night work of women has on the infant mortality rate has been shown to be very great in investigations carried on in other countries. Apart from any humanitarian instincts, the best interests of this State demand that this work be stopped."

The Conservation Commission of the State of New York recently reported to the Legislature, recommending the

gradual development of the undeveloped water powers by the State, and the transmission of electrical energy to the various municipalities.

The report points out that there is economically available approximately 400,000 horsepower, which belongs to the State, and that there is in all approximately 1,500,000 of undeveloped water power in the State at large.

The charge of the "interests" that are opposed to public ownership that the plan of the commission is economically unsound because the government can do nothing as cheaply and efficiently as can private enterprise, is controverted by the facts in the distribution and sale of water by municipalities.

The "interests" also urge that this service should be left to private enterprise, otherwise private capital would suffer through competition. Just how private capital could suffer through the competition of the State if the State can do nothing so cheaply and efficiently as private enterprise it is hard to see. The opponents of public enterprise should hold a convention with themselves to harmonize their arguments.

We understand that in the recent Chinese elections the Nationalist party, which is largely dominated by Socialists, won the majority of seats in Parliament. The following is the program of the Nationalist party:

1. A united China.
2. The development of Provincial autonomy.
3. The development of Industry on Collectivist, as distinct from Individualist, lines.
4. Race Equality. Identical Status for Mussulmans, Manchus and Mongolians.
5. International Peace.

If the Nationalists succeed with that program the United States will have to

look to its laurels or the Chinese will have Socialism before we do.

In several of the Parliaments of Europe parliamentary groups have been formed for the purpose of doing what may be possible to protect the interests of the new Chinese republic.

According to the Wisconsin Industrial Commission, the Diamond Match Company in that State employs a large number of children between 14 and 16, some of whom are permitted to work more than eight hours a day; some are permitted to work more than forty-eight hours a week; some are permitted to work before 7 o'clock in the morning; and others are permitted to work after 6 o'clock in the evening. In the past all child labor prosecutions have been carried on in the criminal courts, the employer being fined ten dollars or more and the case closed immediately. In the suit which the Wisconsin Commission has brought against the "match trust" the complaint sets forth 129 specific violations of the law and sues for the alleged accumulated debt of \$100 in fines for each offense. This is the first action of the kind ever instituted.—The Living Church.

The New Jersey Supreme Court has just rendered an important decision in which the right of a trade union to expel a member is upheld. The Hat Trimmers' Union of Orange, N. J., dropped a woman member for refusing to pay a fine of \$25. She sued for re-instatement, but the court held that she had received a fair trial from the union and could not gain further redress in court. The case was watched with more than ordinary interest by the organized labor people, for if the decision had been the reverse an ugly situation would have been created.—Cleveland Citizen.

International Sunday School Lesson

Notes by George McA. Miller, Ph. D., President Rusk College, Rusk, Florida

SUNDAY SCHOOL LESSON, APRIL 6.—GENESIS 25, 26, 27

THE LAW OF RIGHTEOUSNESS

I. Minimized.

1. By a short-sighted selfishness which puts self at disadvantage by discounting one's own future. 25:29-32.
2. By a long-sighted selfishness which puts short-sighted brothers at disadvantage by putting a premium upon one's own future. 25:33-34.
3. By disturbing international relations by the unnecessary practice of deception. 26:1-16.

II. Magnified.

1. By revival and renewal of neglected resources handed down from the past. 26:17-18.
2. By avoidance of strife in ceasing to contend for recent past achievement and going forward to new attainments. 26:19-25.
3. By cultivating peaceful international relations. 26:26-34.

III. Compromised.

1. By making sensuous enjoyment a stimulus for sacred service. 27:1-5.
2. By domestic deception leading to family disruption. 27:6-29; 40-46.
3. By refusal to undo a great wrong out of superstitious regard for prevailing precedent. 26:30-40.

Division I.

1. The conflict between shiftlessness and thriftiness seems to be as old as the race; and both have been so dominated by human selfishness that it is hard for one to take sides with either. One's sympathy naturally goes out to shiftlessness, because of its always being the "under dog." One's admiration is elicited by thriftiness, because it makes things happen that are often worth while; and one who does things that contribute to human progress, even though both his motive and his method may be questioned, is justly more esteemed than the one who does nothing and leads an otherwise harmless life.

Taking Esau and Jacob as representatives of classes which exist today in society, and which, with greater or less demarcation, have always existed since the beginning of human society, is it not possible that much of the oppression and exploitation of the subject class has been due to its having despised its birthright and allowed its appetite to conquer its ambition? And are there not millions of this class today who would prefer the pittance of the pay envelope every Saturday night to the power and prosperity of the full product of their toil, even if it were guaranteed to them on the night of the next presidential election?

2. Even though the short-sightedness of the Esau class be condemned, there is no adequate excuse for the manner in which the commendable long-sightedness of the Jacob class takes advantage of such short-sightedness; especially as there are other ways in which it may have its reward and demonstrate the harmony of duty and destiny than by treachery and fraud.

3. As amicable relations between tribes are here disturbed by unnecessary practice of deception, born of bigotry and fear, so international relations are, and ever have been, violated, at the expense of bloody wars, for similar reasons.

Division II.

If the Law of Righteousness is made of small effect by both short-sighted and long-sighted selfishness, as expressed by the word "minimized" in the outline, so is it made of large effect as expressed by our newly invented co-term "magnified," which may more nearly express the shade of meaning than "magnified," which has rather a larger significance than fits here.

First by the generous spirit which renews the good in old customs and institutions typified by Isaac redigging the old wells of Abraham, by way of avoiding strife by appealing to established titles. Second, by ceasing to contend over achievement of the recent past, the merits of which may still be questioned. And third by going forward to new achievements with which strife-makers are too busy manufacturing mischief to keep up, in which only does the march of progress promise peace to pioneers.

Division III.

We used the word "compromised" in the outline as the best term by which to express that attempt to conform to law which results in its becoming a breach rather than an observance. This word is comprehensive enough to cover the sensuousness of the senile Isaac, who thought he could not pronounce a patriarchal blessing without first filling his stomach with venison and wine, for which conclusion we have the hint in the verses quoted and the proof in the oriental custom and Hebrew tradition, both of which are cited by Josephus in this connection; the misapplied maternalism

of Rebekah in resorting to fraud to forward the fortunes of her favorite and to fulfill what was conceived by her and her forbears to be a divine promise; and the senseless superstition of Isaac, which made it impossible for him to correct what was yet but an oral wrong and rationally subject to oral correction; especially as it has always been a maxim, not only of modern equity, but of the moral sense of sane mankind, that fraud vitiates all agreements into which it enters as the controlling factor.

SUNDAY SCHOOL LESSON, APRIL 13. GENESIS 28-31

THE LAW OF RIGHTEOUSNESS

I. Realized.

1. In vision of immanence of the divine in human affairs. 28:1-15.
2. In establishment of institutions and covenants to commemorate consciousness of immanence of the divine. 28:16-22.
3. In cultivation of close human relations among people of similar ideals. 29:1-14.

II. Scandalized.

1. By pretense of fairness in economic relations intended as a cloak for fraud and oppression, regardless of the effect on domestic peace and happiness. 29:15-30.
2. By counter-contrivance of the despoiled, in taking advantage of superior knowledge of the situation to despoil the despoiler. 30:25-42.

III. Recognized.

1. By withdrawal from the scene of strife where the practice of fairness and justice had become impossible. 31:1-24.
2. By amicable settlement of economic difficulties confirmed by a covenant of perpetual peace. 31:25-55.

Division I.

1. Jacob's vision at Bethlehem, for which the commentators say everything was propitious, even to the cliffs rising above the valley where he slept, in the form of palisades representing a stairway, is only a dramatic form of expressing the belief prevailing at the present day, even among the most technical of scientists, that the divine Energy and Intelligence is immanent in all things visible.

2. In the earlier ages this spiritual consciousness, which was sporadic and intermittent, required that some ceremony or visible structure be instituted that it might not be forgotten; and now that such commemoration has ceased to be necessary, the commemorating ceremonies and institutions have, to a great extent at least, become obstructive of the heavenly vision; and the chief problem of the near future, if not of the present, is to know how to go forward without carrying them all with us as so much retarding impedimenta; not know how to practice the precept of Paul about "laying aside every weight."

3. The cultivating of close human relations among those of similar interests and ideals may, when too limited in its operations, produce clannishness; but it is a trend in the right direction; and when mankind arrives at a point where it can, by a sort of cosmic consciousness, adopt the best ideals that any of its constituent elements may be able to conceive and present, and also to a point where it can recognize the interests of any to be the interests of all, the world will be ready for the Universal Co-operative Commonwealth.

Division II.

1. The conduct of Laban in dealing with Jacob in such manner as to get double service out of him for single compensation, regardless of the sacrifice of both his and Jacob's domestic happiness, is characteristic of the treatment of the wage-payer in his dealings with the wage-earner of today; and the chief result of it is the same, domestic degeneration and degradation in both camps.

2. May it not be possible that the wage-earning Jacob class of our day, if not by superiority of knowledge, yet by superiority of numbers, before our Laban and Jacob class conflict ends, so contrive that most of the property of society shall pass into their hands, not in accordance with the Law of Righteousness, but in accordance with the law of Mightiness?

Synicalism and other "direct" methods of procedure prophesy this. And while such an event might result in a more desirable social and economic condition than now exists; may there not be a better way?

Division III.

May not the method suggested in this division of the outline offer a solution of the problem suggested in 2 of II. above?

May it not be best for the Jacob class to withdraw entirely from the field of economic strife, where the strike and the boycott are the chief weapons, and, like Jacob, take what is left them after having the wage contract changed "ten times," or more, for the worse, as in Jacob's case, retire into their own proper independent sphere of voluntary co-operation, as more than seven millions of the Jacob class in Great Britain have already done? And while there and even while getting there, might they not also use their political power, as did Jacob in asserting his patriarchate at the Mount of Gilead, and forcing the "Mizpah" covenant, which contrary to the use made of the word by our C. E. Society, calls upon the Lord Almighty, represented in the Law of Righteousness, to watch between the parties to the covenant, that the despoiler may no more despoil.

AN INJURY TO ONE IS AN INJURY TO ALL.—RUBBER WORKERS' STRIKE AND RELIEF FUND, 140 SOUTH HIGH ST., AKRON, O.

To all Wage-Workers and Friends:—Over twenty thousand wage-workers, men and women, employed in the rubber factories of Akron, are in an industrial revolt.

They are out since February 11, and are determined to stay out until they break down the tyranny of industrial feudalism that has reigned supreme in the gigantic factories of this city.

The rubber industries are the most prosperous in this country. Enormous fortunes have been amassed and stocks were watered so that their value was increased tenfold. On these inflated values enormous dividends have been paid. New factories have been added from the surplus created by the sweat and hard labor of the tens of thousands employed in the industry.

While a few grew enormously rich in a few years, the workers were suffering under a system of exploitation that beggars description. By the Taylor speeding up system the employees were forced to exert their life energies to sheer exhaustion. In a few years the productivity of every individual worker was increased three and fourfold, and wages were reduced in proportion to the increased output. Today wages for girls in the factories are as low as 40 cents per day, and those earning the highest of \$1.50 are unfit for further work in a few years of the grind in these factories, where the poisonous fumes of the chemicals paralyze the flow of young blood of these slaves, whose prime of life is destroyed in these strongholds of industrial tyranny.

The right to seek redress against the evils was answered with a well-organized blacklist system. Thousands can testify what it meant to engender the ill will of the rubber kings of the city of Akron.

Shall they rule and ruin the country? Shall the wage-workers of America

be tortured to slow death in the same manner as were the slaves on guttapercha and rubber plantations in South America, killed piecemeal by the some monsters and brutal masters who own there the life and the marrow of the exploited slaves?

No, a thousand times no! This is the answer of the slaves now in revolt. We struck, and we know the world is with us.

The knout and the whip were used on the South American rubber plantations to force and keep the serfs in abominable slavery, and the rubber barons thought that the gun and the club of the militia could be hired to beat the wage slaves of Akron back to work.

They failed—and we will not be driven back to that appalling slavery of yore.

But in this struggle, which is the concern of all wage-workers, we must have support to feed the men, the women, the children who are now on the line of battle. Shelter must be given to those who are thrown upon the street by the hungry landlords.

We know you will give—you will contribute. Circulate the lists, see the Labor Press of your town, let the facts be known, get the records of the Senatorial Probe Committee. But be quick, quick, as we must have aid, assistance, so that the whip of hunger will not accomplish what the clubs and the jails used in the interests of the rubber kings could not do—that is, "force the workers back into industrial slavery."

Circulate the list in the shop where you are employed. Give information to all those who want it. Send in your first contribution at once.

Send all contributions to J. W. Boyd, Box 244, Akron, Ohio.

Rubber Strikers' Contribution Committee.

Fred Redman, Chairman.

J. W. Boyd, Secretary.

Printed by especial request of Margaret Prevey.